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INTERIOR LIFE.

CECELIA DEVYR.

Seek not within the darkness of the earth
Thy friends nor flowers;
For lo! their spirits have a radiant birth
Through death's dim hour.
Ask for the myst'ry hidden in the light,
For eyes are blind;
Seek for the veil that screens all mortal sight,
And heaven thou'lt find.
'Tis but the olden root the sod conceals,
The flowers are new;
A re-creative power, the spring reveals
Through heat and dew.
The simplest blossom of the mountain-pass,
A marvel seems;
When 'neath the magic of wondrous glass
Its beauty beams.
And yet within this revelation, hides
A marvel still—
A life—a presence calmly there abides,
That makes us thrill.
Only the eye clairvoyant can behold
The spirit flower;
Gath'ring its robes of purple pearl and gold,
In dying hour.
And yet, the eye clairvoyant like the lens,
A limit finds;
The infinite creation, so transcends
Our girded minds.
The sun that gives to us this fertile ball,
Has jealous light,
That shuts out with a golden roof and wall,
The stars of night.
And thus the life external wraps the soul
In fervid beams;
Conceals the glories that around it roll,
Beyond its dreams.
Yet still, we wonder that we know in part,
And only so;
And mourn to think, the garden of the heart
In growth is slow.
But death will make the spirit powers complete;
And angels bring
Blest words, wherein life's holy meanings
meet; Wake, it is Spring.
Mount Lebanon, N. Y.

PARTY.

ELIJAH MYRICK.

"One faith, one Lord, and one baptism" admits of no party in the Christ family. Party is the bane of communal and social life. It is alienation of individuals first; and too often augments into strong parties, which, led on by a blind prejudice, disturbs the peace, and impedes the progress of society.

Said Franklin: "Now that we have declared our independence, if we don't hang together we shall each hang apart"—be hung by our enemies, is the inference.

A party spirit—"a house divided against itself"—is an element of weakness, which, if persisted in, is sure ruin. The oneness of interest, love and affection manifested in a *true*, parental government, is a type of the heavenly.

It is not republican—"The greatest good to the greatest number." *It seeks the greatest good to all.*

Without this central idea, this oneness of interest and unselfish love, there will always be parties and divisions, followed by clamoring for position, for self, or party friends, and tenacity for office and authority *for selfish ends.*

Those time-honored individuals who

have advanced the world, lived and moved above all party interests. They were as true as the needle to the pole to their convictions of right. Conscious of their rectitude, and the purity of their motives, they feared not the verdict of the world "when truth should come uppermost and justice should be done."

While to the partisan—he who has bartered his manhood for fleeting popularity—the balance of justice is ever a terror.

There is no stability, hence no safety in party. To-day adored, to-morrow abhorred—the sport of the ever-changing winds of a time-serving party.

The confiding friends of to-day may be your open enemies to-morrow, and wound the deeper for the confidence you gave them. Never yield selfhood a servant to party. But,

"Stand upright, and thou standest forever.
Live by the truth, 'twill forsake thee never.
Though days of thy triumph tarry."

Position is not proof against party prejudice. When it usurps magnanimity, the more deplorable the consequences. Favoritism, except for true merit, is a sure cause of jealousy, envy, and hence, of party. Let Jacob's experiment with Joseph be an instructive lesson—a warning. Garments made of the Christian virtue, sewed with the silken thread of Charity for those most in need, will do the best service.

Would we be allied to those great souls who were careful of God's honor, and careless of men's applause, our singleness of purpose, and integrity, must be wound up to that degree of intensity that it will never run down nor be dwarfed into a partisan.

We must be strong with divine

strength; wise with that wisdom which cometh from above; loving with the love of Christ; men of God.

"God give us men, a time like this demands,
Strong minds, great hearts, true faith, and ready hands.

Men, whom the lusts of office do not kill,
Men, whom the spoils of office cannot buy;

Men who have opinions, and a will;
Men who have honor—men who will not lie;

Men who can stand before a demagogue,
And face his treacherous flatterings without winking,

Tall men, sun-crowned, who live above the fog.

In public duty, and in private thinking.

For while the rabble with their thumb-worn creeds,

Their large professions, and their little deeds,

Mingle in selfish strife, lo! goodness weeps,
Wrong rules the land, and *waiting justice sleeps*"

Harvard, Mass.

PRINCIPLES.

WM. H. BUSSELL.

The love of truth is natural to the human mind. But this statement seems to be contradicted by all experience. Man has all along accepted fancy instead of fact, the absurd in place of the consistent, and clung to error as though his eternal welfare depended upon it. This only proves that in his original condition he was incapable of ascertaining all truth at once. Eyes had he in the beginning, but capable of seeing above him only the blue canopy studded with unnumbered gems. That was truth to him to a certain extent. He rejoiced in it, for he beheld there beauty, sublim-

ity and glory. But is it to him now
"little joy

To know he's farther off from heaven
Than when he was a boy?"

The old heaven of his original fancy has disappeared forever, but behold the infinitude of glories that have succeeded! The gods and goddesses that once peopled fountain and river, mountain and forest, have fled, but the sources of inspiration for the poet are more abundant now than ever before.

Theologians have laid great stress upon the necessity of a divine revelation, and, if we can rely upon their statements, we have it in the form of books called the Bible, the Koran, the Shasta, and the like. But the Book, even to the most orthodox of them, is not sufficient in itself. Its literal sense does not content them, hence they must allegorize and spiritualize in order to satisfy the demands of unfolding reason, even where religious truth alone is concerned. Jesus was not satisfied with the Bible of his own people, and therefore appealed to the revelation of God in his own soul as something of higher authority than the ancients had taught. The scientist is not content with old theories of science; continued investigations and discoveries demand new theories. The future will doubtless call for still newer ones. As well undertake to confine the Infinite Life within the compass of a human body as to limit divine principles to any or all of the books that have ever been or shall be composed by human minds.

Dissatisfaction with the enunciations and theories of any one age is not inconsistent with the statement

that man is a lover of truth. He may cling to the past because his feet are not well planted upon the eternal foundations. He may be fearful lest the billows continually swelling and rolling on the ocean of life should forever engulf him and his hopes. He may cherish the truth which he holds with ardent affection, yet not with the confidence which truth demands of him. His timid utterance is: "If the foundations be destroyed what can the righteous do?" whereas he should be able exultingly to exclaim: "We will not fear though the earth be removed."

The present is an age of investigation. It is right that it should be so. All are interested in the discovery of truth, whether called scientific or religious, for all may be alike benefited by it. It is said that some have been rendered skeptical thereby. If their skepticism consists in the rejection of superstitions, whether old or new, so much the better. These have never helped the world. "The truth shall make you free." If it is said that scientific investigations tend to make men atheistic and materialistic, this may fairly and squarely be denied. If some, called scientists, are materialists, yet thousands of others are not so. Let all truths be thoroughly and candidly examined; they contain the principles of life both present and future. "Life and immortality were brought to light" by Jesus. Every other one may do the same, for himself at least, if not for thousands of others now sitting in the darkness of doubt respecting the immortal existence.

Groveland, N. Y.

OMNIPRESENCE.

ANTOINETTE DOOLITTLE.

When God created man and woman and endowed them with reason and intelligence, those powers were given to be used. It was not the design of the Creator that man should fold his hands and close his eyes, and accept every thing as true, without investigation, and merely say "God works in a mysterious way His wonders to perform"; neither can he. When he or she reads or hears that God is omnipresent, fills immensity, and that "not a sparrow falls to the ground without His knowledge, they intuitively ask, if this be true, how, and why? Men and women are God-created diadems of beauty and strength in the hands of their Creator. True, when in a fractional condition, individualized, we are atoms, like sands upon the sea-shore; but when aggregated, and added to the vast multitude of intelligences, we rise in the likeness, and reflect the image of the great Life-Giver and Preserver; and we learn to think and reason, as God thinks and reasons.

He would reason with man through the medium of all his works, and give lessons from the lower to the higher, as well as to point to the higher for the attainment of greater perfection in goodness and knowledge. God is in the lowest strata of the earth, as well as upon its surface, to vivify and quicken vegetable life. Trees, plants and flowers, in their proper season, chant the praises of the Productive powers, and wave their branches in token of gratitude for fostering care.

All of God's works are in harmony. There is order in the heavens and order on the earth.

The lower forms of creation are to a large degree governed by compulsive force; while the higher, and more sublimated, are governed by inductive law, to a great extent. And man and woman, by reason of their power of susceptibility and capability to act, become their own agents, in a large measure, as regards the power of choice. How careful should we be in the exercise of this power, ever remembering that the greatest talent that any mortal possesses is an endowment, dispensed to be unselfishly used, and added to the sum of cumulative knowledge. If we toil diligently and improve faithfully the talent given to us, and give liberally to others of the product of our labors, by this means we can bless humanity and carry the fruitage of a rich harvest to our own garner. By such agencies, have the purest and best thoughts that God has given to prophets, martyrs, and saints of old been borne to us on the wings of the spiritual winds along the highway of truth, down through the ages.

Who maketh one man or woman to differ from another? *God* is the Giver, *we* the receivers. Then why should we boast? There are diversity of gifts, but one source. To one is given the ability to study astronomical figures; to search the stellar regions; to mark the course and find the home of the fixed planets. Another turns his attention to geology, and enters into rapport with the mineral department, and studies to comprehend the foundation of the material world, the frame-work of such a grand and noble structure; and

from the strata of rocks to read history more correctly than has been transmitted to present generations by the written pages of the past.

There are many fields of labor, and different departments, but they are all God's fields, and His workshops. Man and woman are his mediumistic instruments; through them He works, by them He perfects His plans. The exterior, material, being only an outward expression of the interior and spiritual; every step taken to progress and perfect the natural is a co-operative adjunct to help roll forward the spiritual work of uplifting humanity to more refined and sublimated conditions, preparing them to enter into harmonious relation and action with angelic beings in the inner sphere of light and love, where with them they may continue in the path of endless progression on and still on unto higher and broader fields, nearer the throne of the Eternal Father and Mother. Thus we reason that God's universe, taken as a whole, is a *unitary compact*. He is found in all His works, and thus fills immensity.

NO TIME FOR HATING.

Begone with feud! away with strife;
Our human hearts unmating;
Let us be friends again! This life
Is all too short for hating;
So dull the day, so dim the way,
So rough the road we're faring—
Far better weal with faithful friend,
Than stalk along uncaring.

The barren fig, the withered vine,
Are types of selfish living;
But souls that give, like thine and mine,
Renew their life by living.
While cypress waves o'er early graves,
On all the ways we're going,
Far better plant where seed is scant,
Than tread on fruit that's growing.

Away with scorn! Since die we must—
And rest on one low pillow;
There are no rivals in the dust—
No foes beneath the willow.
So dry the bowers, so few the flowers,
Our earthly way discloses,
Far better stoop where daisies droop,
Than tramp o'er broken roses!

Of what are all the joys we hold,
Compared to joys above us,
And what are rank, and power, and gold,
Compared to hearts that love us?
So fleet our years, so full of tears,
So closely death is waiting,
God give us peace for loving grace
But leave no time for hating.

MAN, A SYMBOL OF WHAT SOCIETY OUGHT TO BE.

DANIEL FRAZER.

He is a world in miniature; and when standing in the light and life of hygienic law, symbolizes what society can attain to. All the internal functions of his body co-operate for the general good, automatically manifesting a vital community of interests. That the integrity of this little world should be preserved intact, telegraphic lines from a central sensorium radiate to, and spread themselves over the confines of his body; so that the slightest harmful touch is speedily recorded, and prompt assistance is instantly at hand.

We boast of our civilization and attainments, and point to our telegraphic feats with complacency; but far away in the dark oblivion, of which historic time is but a point, all animals were supplied each with a telegraphic apparatus, beneficently guarding its whole vital domain. No member so insignificant as even to be liable to neglect, while the inner machinery of life distributed the vital fluid with Pentecostal equality; teaching, that even as we are cared for, so should society be constituted and cared for.

In the body physical, if one member suffers, so also do the others. *In the body moral* when the general happiness is impaired, every member is involved. In the present form of social life, when the markets of the world are overstocked with goods, and their values suddenly changed, commercial distress, distrust and panics arise, crowding the labor

market with the unemployed. Then landless men and women find that themselves are like the goods they have made, *commodities*. Violations of social laws are at all times full of danger. Absolute slavery "is the sum of all villainies," inasmuch as it made men and women *commodities*. The degradation of the slave degraded also the owner and his family; and retributively he becomes a slave to the enslaved. And so of every wrong to the smallest jot. "Whatever measure ye mete unto men, will be measured to you again," is one of the ever active laws, inherent in the Moral Universe. In the World Social, the measure of the happiness of the millions is the happiness of the unit.

Where men and women are commodities absolute or circumstantial, there ever will be a feeling of unrest; an uneasiness, "a fearful looking for judgment." The wrongs of Ireland created Fenianism, and a few skirmishing Irishmen were able to shake the British empire, and put the peace of Europe in jeopardy. Had the people of Ireland been owners of the soil, Fenianism would have been an impossibility. But the millions, being landless, are forced to offer themselves as commodities in many markets. To-day the great Republic is in peril! Why? because within her borders millions of men and women are also commodities!

The whole fabric of social life, law and government, in what is called Christendom, rests on a bed of moral nitro-glycerine. Would we tolerate for an instant a dangerous explosive in the basement of our homes knowing that a slight jar would involve life and property in wreck and ruin?

"The Peculiar Institution, the sum of all villainies," which but lately existed at the South, although having its foundations wide as an empire, and rooted in the interests and affections of the ruling classes, came suddenly to an end, and passed away in blood, fire and convulsions — vanished in one awful explosion.

The moral providences in human experience point but in one direction: if you will be happy, make those around you so. Have you a farm? help your neighbor to one; love him in this thing as you do yourself. Have

you a house? help him to a shelter. Do not make use of his poverty to make a wages-slave of him; nor of his necessities to tax him with interest for money lent, but rather let his deeds stir up your benevolence.

Have we not at the North something akin to "the sum of all villainies?" To make a man a commodity is that sum! Have we made use of the public lands that men should not be so? and thereby given peace and joy to the millions and stability to the republic? Again, has legislative power been uniformly rendered in this direction? or has not the contrary been the more common result? Instead of to every man his portion, have not these lands gone largely to fill the maws of individuals and corporate greed? Do not the landless to-day crowd the labor market, and in the midst of an overflow of food and clothing suffer penury?

The more prosperity the slave of the South created, the more he was worth as a commodity. Not so the wages-slave at the North; the more *he* gluts the market with goods and the labor market with his person, *the less he is worth!*

Why should a man, my equal, work for me and not for himself? Why should I be able to enter the labor market and take my choice of a thousand men, and from each, gain twenty-five cents per day — two hundred and fifty dollars — while my thousand neighbors get but one dollar and a quarter? Not satisfied with two hundred and fifty dollars a day, I increase my works and my income; live like a prince; have pleasant surroundings and all the appliances of taste, art, means, and opportunities of culture; while my thousand neighbors have not! Also, having means, power, and the disposition to corrupt, I turn the current of legislation in the direction of my individual or corporate interests. Why should I or others be able to monopolize any of the necessities of life, and change their value to suit our interests, causing even the needy to pay tribute to us? Why should bond and mortgage holders and money-lenders eat bread without labor? Suppose one-third of the population were such, would not the two-thirds have to support themselves and families, and the others also?

The morality of Jewish legislation of more than three thousand years ago was: "If thy brother be fallen into decay with thee, then ye shall relieve him; *yea*, though he be a stranger or a sojourner—a tramp—that he may live with thee. Thou shalt not give him thy money upon usury, nor thy victuals for increase; but Fear thy God, that thy brother may live with thee." *Lev.* 25.35. The morality of Jesus was: "lend, hoping for *nothing* again." How shall the morality of our day be designated? There are three kinds: The first is loving the neighbor as you do self. The second, loving others at the *expense of self*. The third, loving self at the expense of the neighbor. The first is the morality of just men; the second, of God-like men; the third, of Satanic men. Is not the main current of the morality of these times of the latter stamp? Is not the prominent feature of our civilization to grab and get from the neighbor—to get something for nothing? To have wages-slaves work for us, do our drudgery, fight battles, and pay the expenses of wicked wars? This manner of going with a few charitable, beggarly institutions, some sporadic acts of individual beneficence, some scientific progress, considerable theology and literature; many criminals, and a hunt after the North Pole seems about the sum total of modern civilization.

Young men and women of all the States, may I ask you to labor for a spirit of inspiration, to live out and bring to the front a higher social life? Without inspiration, no important work can be begun. To be inspired to fulfill the desires of our lower selfhoods, is animal; but to be inspired to *do good to others*, is divine inspiration. With this, it is for you to inaugurate a higher civilization. To establish a foundation, on which the hopes of millions, and the high ideals of what society ought to be may be realized. No doubt the lower instincts and interests of many will stand in the way; but there is no need of violence, no need of a war of classes; work cordially with all. Let your aim be, the elevation of humanity.

Take command of public sentiment, and, if needs be create it. Take command of

National and State legislation through the ballot, and cause its current to run in the channel of justice and beneficence.

A just apportionment of land, limited in amount, is the first necessity. Not only should there be free access to land, but we should care for one another in this thing; have an anxiety that all be provided for. The second is, that the portion allotted shall be an inalienable homestead; not subject to debt, sale, nor mortgage, etc., but may be exchanged.

The natural wants of men are alike. To deprive any person of the means to supply them, is treason; causing a man

"To beg a fellow worm
To give him leave to toll."

A community having land and other property in common fulfills the symbol; no member with us being left uncared for; while the laboring populations of Christendom are cut off from the land, and form the accumulated property they have created. Having called upon the youth of these States to labor for a spirit of inspiration, to live out and inaugurate a higher social life than now prevails with them, I turn to you, young brethren and sisters in Shakerdom—to those in whom truth becomes goodness—to labor also for a spirit of inspiration—a baptismal earnestness, so that you can bear down on your individual, animal self-hoods. From the lower emotions of human self-hoods flow the awful manifestations of evil as above shadowed forth.

We inherit the good fruits of those who have gone before us, who conquered, and in purity lived as angels do, and brought forth a form of social life as angels have.

The time has fully come to move forward to make a new growth; the fathers and mothers of our Order, in bearing a full cross against the lusts of generation, have freed us from the moral maladies of the world. Instead of being "commodities," or exposed to be so, we are, to-day, of more value to one another than fine gold. The time has now come to bear down on another department of animal emotions—the lusts of eating; in yielding obedience to the commandments of God—to hygienic law, according to the order of a virgin life, which involves no

cruelty to animals, "our bread and our water will be blest, and sickness be taken away."

The fruit of this new growth will gladden every heart; and those without, whom the Father is raising up to keep his "commandments," will turn to you with: "Your God shall be my God, and your people mine."

Mt. Lebanon, N. Y.

WHAT SHALL I DO TO BE A SHAKER?

HENRY CUMINGS.

This question has been asked and answered so many times, that another attempt to answer it might seem quite superfluous, except for its constant recurrence, and the demand for an answer which we so often meet. On our part, the question naturally arises: What induces you to try to be a Shaker? The reason assigned will vary somewhat according to the circumstances of the candidate for admission, as will be seen by the following answers, which are actual experiences, drawn from real life: Answer 1st. "Times are hard, business dull; I cannot get work that pays, and thought I might as well join the Shakers." Answer 2d. "Having lost my wife, and being left with three or four small children and no home in which to give them proper care, I thought it would be a good plan to come to the Shakers, as this would give me and my children a comfortable home." Answer 3d. "My health is not very good; I am not sick, but I am not strong and rugged; I had heard that the Shakers were a good kind people, and as I am getting along in years, losing somewhat the relish for worldly pleasures and pursuits, and withal, growing tired of the cares and burdens of life, I have come to you to spend the rest of my days." Answer 4th. "I had acquired a good property, but the crisis came, and I indorsed notes for my brother-in-law, and he failed, and ruined me; I have lost all hope, courage and ambition to try to be any thing in the world, and have come to the Shakers." Answer 5th. "I have met with a severe disappointment in an affair of the heart, and I do not care whether

I live or die; the world is utterly selfish and terribly deceitful, and I wish to get, as it were, out of the world, and have come to you." Answer 6th. "I have lived fast, and my appetites and passions have acquired that power over me, that notwithstanding the many resolves which I have made to do better, I find myself unable to correct the evil habits of the past, especially as I am constantly meeting my former associates and companions; I have heard that the Shakers are very temperate, and I have come to you for protection from evil influences and temptations. Can you, and will you aid me?" Answer 7th. "I have been deceived by one whom I thought a friend; am in great trouble, and wish to hide my sin and shame." Answer 8th. "My husband has deserted me, leaving dependent on my care, three small children, one a babe; I cannot support them myself, and heard that the Shakers were always glad to take children to educate, with a view to their becoming members of their Society; I have come to you for help." Answer 9th. "I am a spiritualist; have heard that the Shakers believed in spiritualism, and have had manifestations among them; I have come, wishing to share in the good, harmonious influences which prevail with you, thereby avoiding the low, inharmonious, undeveloped conditions that I find in the world; seeking to get good, and to do good by my association with you, by bringing the gifts which I claim to possess, to you." Answer 10th. "I have come to you for salvation from sin; I have sought elsewhere, and do not find the power that can save me from the sins of a worldly, selfish, carnal life; can you show me the way of salvation, and help me to walk in it? *What shall I do to be saved?*" As we proceed to answer each of these applicants, perhaps the whole may furnish an answer to the question. "*What shall I do to be a Shaker?*" To Answers 1, 2, 3 and 4, we should say, That as our Societies are not simply Charitable Institutions for the relief of the needy, or asylums for those in trouble, their primary object and purpose being to build up a spiritual life and character, we do not wish to fill our families with persons who will be members

only in name, and not really in sympathy with the spirit of the Institution; yet, we are willing to give any candid inquirer a chance to know for themselves of the principles and orders of the Institution. From those thus admitted on trial, we expect a compliance with, and conformity to, the orders and rules necessary for the maintenance of the principles upon which the Institution is based. "Oh, yes," says the candidate, "we admire your order and neatness, and think we shall be able to meet all your requirements; but what are the main principles holding you together as a society?" Certainly, we would endeavor to state briefly the principles by which we aim to live. First, *Community of Property*; no mine nor thine exclusively, but all living and sharing together, according to their needs. All are required to give time and service in some useful hand labor, and you must not be too particular as to what manner of employment you engage in, as our quiet country homes do not furnish a great variety of pursuits. We have no lawyers, nor doctors, nor ministers, nor clerks, on big salaries; in fact none of the ornamental professions, in which so many try to find a place of *big pay, and little work*. "Certainly, only tell me what to do, and how, and I will do what I can. I suppose you do not make very long days for work; I have been used to regular habits in this respect, making it a rule to begin as late in the morning, and quit as early at night as I could, and not lose my place, or get my pay docked." We expect all to be industrious, improving the time to the best advantage, to do all the good they can. Instead of every one for himself, it is each for all, and all for each. Another, and very important principle is the honest confession of all known sin to God, before Elders or ministers, appointed as His witnesses. "Well, I had not thought much of that, and it sounds very much like the Catholic practice, but I am willing to do even that. I don't suppose you require one to go much into particulars; modesty would forbid that; but I am very willing to confess that *I have been a sinner*." Another very important point is the *virgin life principle*; purity and chastity in all things; in *thought, word and*

deed. "Ah, yes, that we admire." Another principle is *Peace*. Our Saviour's mission was heralded as the reign of peace on earth, and good will to man; therefore, as Christians, seeking to follow Christ, we should forego all worldly strife, and aim to live peaceably with all. "Yes, certainly, I am for peace; if others treat me well and mind their own business, I will do the same; but if they don't, why I am able to take care and defend myself." Thus it usually is with this class of applicants. Being without any fixed religious principles or convictions, they will profess a willingness to accept all that may be presented to them, in theory, that their earthly wants may thus be met, and when such are admitted among us on trial, both they and we find that they are not quite so ready to accept the principles of a Shaker life, practically, as they thought. The idea of living unselfishly for the good of others is entirely beyond their comprehension; and they are generally selfish, exacting, disagreeable, and quarrelsome members, till they conclude to withdraw, or until they become unbearable and are dismissed. To answers 5 and 6, most of the foregoing will apply. Occasionally one of these has been humbled enough to be glad to know of a better way, and by giving themselves to learn, finally gain a spirit of real, true conviction. Such may succeed, and become good, substantial members of Society, as perhaps they only needed a kind word and helping hand, to aid them in their resolution, to turn away from evil courses. To answers 7 and 8, we should say, that our Societies are not to be regarded as Magdalen Asylums, or Orphans' Homes, and unless there is evidence to convince us that something more than home and shelter are wanted, we should kindly refer such applicants to institutions providing for such cases. To answer 9, we would say: We do believe in modern spiritualism as a science. We know there is much truth in its teachings, notwithstanding much that is false and erroneous has found a sanction under its name. We have had large experience in dealing with spiritual manifestations, and have learned to be cautious as to what we accept and sanction. Because a statement or proposition *claims* to be a manifestation

from the other world, reasons not to us that we should accept it as true, nor that we should even tolerate it, if otherwise objectionable. And in a Shaker family, where there is a larger and closer association of individuals than in ordinary life, these gifts and manifestations must be subject to the advice and counsel of the leading authority of the Society, or you would have small reason to seek among us the harmonious conditions you so much desire to enjoy. To an applicant like No. 10 we say: Come, and try this way for yourself. We will teach you the principles, which, if adopted and lived, will yield salvation from sin. We will give you all the aid in our power, both by precept and example, in your efforts to turn from the evils of a sinful, worldly life. This is really the spirit and intent of our institutions; to aid those who are conscious of the need of a purer and better life; those who are seeking a power and strength to aid them in their struggles against the selfishness and worldliness of their own lives. For this the worthy founders of our Societies toiled, giving themselves and all they possessed in the spirit of *consecration*, to establish these earthly homes, where, by the power and strength of association, it is possible to attain to that victory over sin, which a life of true self-denial will bring to every one. You ask; "What shall I do to be saved?" We answer, Honestly confess your sins; settle all honest debts; make restitution if you have wronged any one; strive to live peaceably with all; be pure, in *deed, word and thought*, and finally consecrate your life, in all sincerity, to live unselfishly for the good of those around you. This we know to be a work of growth, but by constant and persistent efforts to live by the principles of truth and goodness in all things, you will come to realize what you are now seeking to find, salvation from sin. Thus will your life be of use, and you will have reason to feel in the language of another, "I am not ashamed of the gospel of Christ, for I know it is the power of God unto salvation." This being fully attained, will bring you to realize the ideal of a true Shaker life — THE KINGDOM OF HEAVEN HERE ON EARTH.

Enfield, N. H.

LEX TALIONIS.

OLIVER PRENTISS.

The *Lex Talionis* of Moses: "Eye for eye, tooth for tooth," etc. Exodus 21, 24, and Leviticus 24: 20.

Of Solomon: "Heap coals of fire on his head." Proverbs 25: 21, 22.

Of Jesus: "Turn the other cheek." Matthew 5: 39, and Luke 6: 29.

Some difference in the codes, corresponding with difference in material of which human society has been, is and *is to be constructed*.

The Code Moses was for raw material, preliminary to the formation of a social structure.

The Code Solomon came when that social structure was at its zenith, its culminating point.

The Code JESUS was, and to some extent still is, prophetic—prophetic of *Community*, wherein all passions and appetites are held in strict subordination to our highest perceptions of the purity of the Angels of God, in the more advanced Heavens.

Mt. Lebanon, N. Y.

BEDS.

F. W. EVANS.

Is it not a significant fact that one of the lowest in the animal kingdom has this one good trait. When rising in the morning its first act is to stir up and ventilate, as best it knows how, the bed upon which it reposed? Is it gratitude for the night's lodging, scientifically expressed, to thus commence the new-born day by observing one of nature's laws, promotive of life and health?

Go to the Ant thou sluggard, to learn activity; go to the Stork to learn filial affections; to the Bee, and be industrious; observe the Swine, and leave not in the morning thy couch until, as some of our societies now practice, you have hung up all the bed-clothes and some of the bedding. So shall ye leave the imperfect behind and press on to sanitary perfection.

So long as necessity compels to combine the sitting-room and bed-room in one, let the rights of each be regarded. In the forenoon, be it a ventilating bed-room; in the afternoon, let it be a retiring room. Is a whitewashed sepulcher any more objectionable than a nice-looking sitting-room, made out of an unventilated bed-room?

In every good word and work, the righteousness of Christians should exceed that of the outside world. The preacher's lips should reveal the knowledge that forestalls sickness and premature death, as the result of physical unrighteousness.

[See January Number for Tenth Paper.]

ANN LEE.

HER WORK, HER PEOPLE, AND THEIR CRITICS.

Eleventh Paper.

JAMES WHITTAKER was born February 28, 1751, in Oldham, England. His mother's maiden name was Ann Lee. Both the parents of James were converts to the teachings of James and Jane Wardley, and by his early accompanying them to their meetings, he grew up in the faith they taught, and became the most valued coadjutor of Mother Ann, in all her labors in the establishment of her faith in England and America. With a most loving, lovable and sympathetic disposition, he entered readily into all the physical sufferings of the founders, bearing his full share, while none knew of more exceedingly spiritual exaltations in seasons of

gospel refreshment. Whether we shall attribute the fact to the deep good sense of his progenitors, or credit him with herculean self-government, he was, nevertheless, one of the most pure-minded men that has ever walked the earth! His freedom from even immodest expressions evidenced to his associates that his heart was very pure, while all through the years of his martyrdom for the cause, we have no inkling that he ever vented a retaliatory feeling.

When he was whipped in the vicinity of Harvard and Shirley, Mass., until his back was jellied, and his tattered shirt so mingled with the coagulations of flesh and blood as to be with difficulty separated he repeated the prayer of Jesus on Calvary for his enemies: "Father, forgive them, for they know not what they do!" We are not over-much given to superstition, but we do not wonder that the apple-tree to which he was tied while being lashed, though then in a flourishing condition, soon after dwindled and died, while its dead trunk stood for years as a memento both of Puritan persecution and Shaker martyrdom.

He was early titled one of the fathers of the Church, and well worthy did he wear the title. He was gifted with great eloquence in speech, and would hold immense congregations spell-bound for an hour by the delivery of the testimony—a testimony, too, that was in no respect, save in chasteness of language, calculated to please the worldly bearings or hearing of his auditors. He was, like Father William, clairvoyant seeing visions of unusual splendor, and so in sympathy with the heavens as to be the mediator of the most angelic impressions to those with whom he associated. In ministrations of comfort and cheer to the afflicted, he had no equal in mildness and philanthropy. In the annunciation of the unpalatable truths of the gospel, none were more undaunted, firm, nor inflexible in the duty. Many anecdotes are told of his wisdom, as exercised under trying circumstances, and these invariably mark him as an extraordinary man. He was also very wise as a counselor, as we will show, in the future, by quotations from his preserved admonitions and encouraging counsels. He suc-

ceeded Mother Ann in the leadership of the people, and had to meet with and reconcile the sorrows, unreconciliations and discouragements of the people, many of whom, having clung to her personality instead of her principles, felt the sufferings of an irreparable loss in her death. Father James was very successful in his leadership, but so great sufferings had he endured that he showed early signs of a general collapse of his physical powers.

He resigned his position, selecting as his successor, Joseph Meacham, a convert from the Baptist ministry, which choice proved in every way a most wise one. After his resignation he retired from Mt. Lebanon, N. Y., and went to Enfield, now *Shaker Station, Conn.*, where in a few months he died, full of sufferings in body, but in a most beautiful serenity of mind. He died July 20, 1787, less than 37 years of age! But his name lingers in the hearts of our people as a reminder of one who was a synonym of purity, peace, earnest, zealous and uncompromising for the right.

Editorial.

THE ETERNITY OF SHAKER PRINCIPLES.

There always has been a firm belief, and there still exists a dominant feeling on the part of the people called Shakers, that their system of life, and its introduction to the world first, by JESUS, the CHRIST, and the members of the Pentecostal Church; and secondly, through the mediumship of ANN LEE, were the direct conceptions and elaborations of a Merciful, Almighty God. That Shaker principles will remain intact, in perpetuity, there are thousands of earnest believers, with almost as many vigorous and determined wills, that they shall be so, as far as human, personal efforts can aid, and decide for the cause. It is our firm belief that God having builded, the

"kingdom is established that shall never be destroyed," and that this kingdom is the Cause of Christ, as represented by fundamental, Shaker principles. That these principles are, and may become insufficiently operative among their professed Believers, to fully display to the world the perfect fruits of the Christ life and of heavenly communism, may be true. That the system may seem to suffer, as judged by human wisdom, through the defections of trusted agents, by an unprincipled misuse of confidence and power, also may be true. Depletions may ensue, caused by the indifference or inaction of the general household, for want of that preservative element, the life-blood of the unselfish Christ. Apathy may lay hard hold on the people, and a lukewarmness, worthy only to be "*spewed out*" find a too general representation among our people; but *there stand the irrevocable and immovable principles*, which shall eternally find representatives with more or less emphatical zeal. We never yet anticipated that our system of life would become universally popular and acceptable in this world; nor be espoused by even a majority; but rather have ever presented that but "a few among many" would find it convenient or conscientiously necessary to live a Shaker life. We are, nevertheless, positive in the belief and teaching, that genuine Shaker life is the best preparation for *the life to come*; and is withal, very endurable, and comfortable *in this world*, to the faithful Believer. All who live on the earth are but a small handful to those who have passed "over the river of death;" and accepting the orthodox

view of popular churches, concerning *post-mortem* conditions, as correct, there are billions more Shakers *there*, than Shakerism has opponents or indifferent admirers *here*.

For those who already in this life become ripe for the harvest of which Christ's life was, and is, the husbandman; for those who, sick of both the good and bad of a worldly life, and ardently anxious to *live a new life*, be reaped from the earth and born anew — Shakerism offers not only a merciful asylum, but a boundless aid to the successful accomplishment of a new creation. Our VIRGIN CELIBACY — rejected by the masses, and spurned by the majority now — will be a very respectable and desirable condition, by all who will be privileged to walk the streets of the New Jerusalem. These will be "they who have come up out of great tribulation;" are not defiled with human lusts; having "washed their robes" making them clean, by living *the life of Christ*, which is *the blood of the Lamb*." In this *virgin* respect, all who march those "golden streets" will be Shakers, made so here, or hereafter.

Our COMMUNAL INTERESTS are only fruits of a Christian, virgin celibacy; selfishness in lesser things finds its death-blow by "laying the axe at the root" of human, selfish depravity. Not one supposes that in the heavenly relations of individuals, here nor hereafter, the selfishness of the individual will prevail, but a glorious consummation of the contrary. Again, in heaven there will be a spiritual community of sons and daughters of God, and will this not resemble genuine Shakerism? And is it not best to go into training

here for an eligibility to the mansions of those peculiarly blest?

"PEACE on earth, and good will" are the constituents of another fundamental, Shaker principle; and this is as eternal as God. Only those caloused by long-continued, worldly lusts, refuse to believe that war and dissensions are ungodly, unmanly, inhuman; and that these are unheavenly practices, which will some day be eliminated from God's creature, man, and he will love PEACE in heaven. SEPARATION FROM THE WORLD, its good and its bad, is emblematical of the eternal heavens. Where there is neither rust nor thief, *there* will be a treasure *so separate from the world*, that as it never gave it, so will it also be unable to take it away. Let there be no despairing; the principles of Shakerism are eternal, and so surely as they are in exercise by the assembly of the heavens, just as assuredly will there be a reflection of that heavenly life on earth, while God exists, be it called SHAKERISM, or by some other name. ☆

NOTES.

OUR NUMBER FOR MARCH.

We feel warranted in saying that the present number of THE MANIFESTO will be found an interesting and valuable one. We think this, because several of the papers contained herein, treat upon subjects which many are very desirous of knowing concerning us. The articles of "Party," and "Principles," treat very lucidly of our ideas upon those subjects. "What shall I do to be a Shaker?" gives interesting features of a certain class of correspondence very frequently met with. Daniel Fraser's article is a revolutionary one; but is nevertheless a peaceful solution of many knotty, socialistic problems. "Children among the Shakers"

ought to have been known of long ago; so, also, with the important subject of "Beds." "Omnipresence" gives a grand hope of God in this world; while "Interior Life" gives assurance, in most excellent language, that there is no death. "*Lex Tullonis*," while characteristic of the writer, is practically true of human progress from brute force to angel dealings. Our long quotation upon "War or Arbitration?" will be gratifying, and meet an urgent demand of our honored publisher, who has feared we were not doing our whole duty on this subject. The children will find in their "Grotto" a kindly feeding of lambs by their dear friend, Amelia J. Calver; while every one will rejoice in "The New Song." We hope with this goodly array of food, contributors will bear with us, in our crowded condition. Articles will appear from other pens as soon as consistent.

CHRIST'S SECOND COMING.—There appeared, recently, in the *Sedalia (Mo.) Bazoo*, a long article upon this subject, written by a lady named Clark, and which is, undoubtedly, a review of Elder Eads' "*Types of Christ*." It is an excellent paper, filled with the most advanced views upon the subject, and a very favorable, yet critical, indorsement of Shaker views as put forth in Elder Eads' pamphlet. It would occupy several pages of THE MANIFESTO, or we would reproduce it; but do not feel warranted in so doing while so much matter crowds our "pigeon-holes."

CELIBACY—CHASTITY—SACRAMENTS.—It should be known, that Shaker principles demand of their adherents, not only a virgin celibacy in life, but a chastity of thought and behavior, that makes rigid watchfulness and self-denial ever active among them. No half-way working—living in alternate purity and corruption—will ever answer, and who should attempt so to live, would be in hell among the Shakers. *The chastest virgin celibacy* is our first sacrament—no dabbling with the flesh. "*Entire consecration of self*," in communal relations, is another sacrament. *Peace*, with all the additions which that word means, and whatever eradication is

necessary thereunto, is another. Righting of our wrongs, and living as brethren and sisters in Christ should live, separate from the world, rounds up the sum of our faith. Amid this public confession of faith, we would ask of our Roman Catholic priesthood, who are sworn to celibacy, whether they are also sworn to virgin chastity?

ACCOMMODATION OF \$10,000,000.—Secretary of the Treasury, Sherman, has concluded to issue ten millions of fractional currency for the convenience of those needing fractions of a dollar to send by mail, and for change. We congratulate ourselves somewhat upon having our wishes, as expressed in February No., complied with so readily.

GOD HELP THE INDIAN.—We feel an assurance, that in so flagrant a proposition, as that to transfer "Poor Lo" and Indian Bureau, to the untender mercies of the War Department, there will be a godly interposition and interference. Bad as the Indians are used by dishonest subordinates of the Interior, they would fare worse under Gen. Sherman's rule. In lieu of such a change, we offer an amendment to the Constitution, to abolish the War Department, and substitute a Bureau of Arbitration, to be presided over by an unwarlike individual as Secretary. And it will come to this yet. We hope, at least, the Cheyenne massacre will prove a blessing in disguise for the Indian.

TRAMPISM.—The legislation of New Hampshire has practically abolished "the tramp" from that State. Amid the terrors now so prevalent in this and other States, accumulated and accumulating by these pestiferous walkers, wise and determined legislation must be enacted, that life and property be made secure. We opine New Hampshire laws are not sufficiently merciful to the tramp; but these are infinitely better than lawless trampism, with the nightly dread of robbery, arson and assassination.

WAR OR ARBITRATION?

It should be particularly remembered that recent wars prove the fallacy of the common argument that large standing armies

are necessary to preserve the peace of the world. Throughout the past quarter of a century, gigantic standing armies have been maintained, and how far they have been effectual to preserve peace is indicated by the following summary of losses from war in 25 years (1853-78):—

	Killed in battle, or died of wounds and disease.
Crimean War.....	750,000
Italian War, 1859.....	45,000
War of Schleswig-Holstein..	3,000
American Civil War—North,	280,000
“ “ “ —South,	520,000
War between Prussia, Austria and Italy in 1866.....	45,000
Expeditions to Mexico, Cochin China, Morocco, Paraguay, etc.....	65,000
Franco-German War of 1870 and 1871—	
France.....	155,000
Germany.....	60,000
Turkish Massacres of Chris- tians in Bulgaria, Armenia, etc., 1876-77.....	25,000
Russian and Turkish War of 1877.....	600,000
Total.....	2,548,000

These tables are carefully compiled from the official statistics of the various nations concerned, and include, in addition to the troops slain, a portion of the deaths occasioned by the ravages of the wars amongst the civil population.

If the execution of two or three criminals justly excites horror, what should be the feeling produced by the contemplation of such an awful sacrifice of human life in millions upon millions, and often amid circumstances of unimaginable horror!

Dr. Russell, the *Times'* correspondent, wrote from the battle-field of Sedan: "Let your readers fancy masses of colored rags glued together with blood and brains, and pinned into strange shapes by fragments of bones. Let them conceive men's bodies without heads, legs without bodies, heaps of human entrails attached to red and blue cloth, and disembowelled corpses in uniform, bodies lying about in all attitudes

with skulls shattered, faces blown off, hips smashed, bones, flesh, with gay clothing all pounded together as if brayed in a mortar, extending for miles, not very thick in any one place, but recurring perpetually for weary hours, and then they cannot, with the most vivid imagination, come up to the sickening reality of that butchery. No nightmare could be so frightful!"

Charles Dickens, in *All The Year Round*, says: "We talk exultingly and with a certain fire of 'a magnificent charge!' of 'a splendid charge!' yet very few will think of the hideous particulars these two airy words stand for. The 'splendid charge' is a headlong rush of men on strong horses, urged to their fullest speed, riding down and overwhelming an opposing mass of men on foot. The reader's mind goes no further; being content with the information that the enemy's line was 'broken' and 'gave way.' It does not fill in the picture. When the 'splendid charge' has done its work and passed by, there will be found a sight very much like the scene of a frightful railway accident. There will be the full complement of backs broken in two; of arms twisted wholly off; of men impaled upon their own bayonets; of legs smashed up like bits of firewood; of heads sliced open like apples; of other heads crunched into soft jelly by iron hoofs of horses; of faces trampled out of all likeness to any thing human. This is what skulks behind a 'splendid charge!' This is what follows, as a matter of course, when 'our fellows rode at them in style' and 'cut them up famously.'"

The *Daily News'* special correspondent writes: "The number of children killed in these massacres is something enormous. They were often spitted on bayonets, and we have several stories from eye-witnesses who saw little babes carried about the streets, both here and at Olluk-kui, on the points of bayonets. Before many of the doorways women were walking up and down wailing their funeral chant. One of them caught me by the arm and led me inside of the walls, and there in one corner, half-covered with stones and mortar, were the remains of another young girl, with her

long hair flowing wildly about among the stones and dust. And the mother fairly shrieked with agony, and beat her head madly against the wall. I could only turn round and walk out, sick at heart, leaving her alone with her skeleton. A few steps further on sat a woman on a doorstep, rocking herself to and fro, and uttering moans heartrending beyond any thing I could have imagined. Her head was buried in her hands, while her fingers were unconsciously twisting and tearing her hair as she gazed into her lap, where lay three little skulls with the hair still clinging to them."

The following is a tabular statement of the cost of recent wars:—

Crimean War.....	£340,000,000
Italian War of 1859.....	60,000,000
American Civil War—	
The North.....	940,000,000
The South.....	460,000,000
Schleswig-Holstein War.	7,000,000
Austrian and Prussian	
War, 1866.....	66,000,000
Expeditions to Mexico,	
Morocco, Paraguay, etc.	
(say only).....	40,000,000
Franco-Prussian War....	500,000,000
Russian and Turkish War,	
1877.....	250,000,000
Total.....	<u>£2,663,000,000</u>

This would allow £2 10s. for every man, woman and child on the habitable globe.

It would afford a present of £110 to every person in England and Wales.

It would erect and furnish 2250 such institutions as the beautiful Crystal Palace near London.

It would make two railways all round the world at more than £50,000 per mile each.

It would thickly dot colleges, schools, and hospitals over all Europe.

It would provide for every adult male in Europe (about 50 millions) a freehold farm of 120 acres in the United States of America.

A northern manufacturer remarks that in Great Britain, even in time of peace, "the actual workers of the kingdom work every day of the year to pay the interest of the National Debt twenty-six minutes; for the

maintenance of our armaments, twenty-eight minutes a day; for the cost of collecting the taxes, five minutes a day; for the relief of the poor, nine minutes a day; for local taxes, nine minutes a day; for the cost of civil government, twelve minutes a day.

Is not a diminution of these terrible evils practicable? Is there no way of checking this suicidal insanity on the part of the nations, or of the governments? Cannot the human reason be brought to bear on this system of mutual ruin? Yes, we think it can.

1. Let there be established a permanently-organized system of international arbitration, by which disputes arising between nations may be settled without appealing to arms.

2. A permanent high court of nations should be constituted as an advisory tribunal for Christendom.

3. Let the Great Powers come to an agreement for a mutual and simultaneous reduction of armaments.

These, so far from being the dreams of utopian and impracticable men, have been approved and recommended by many of the foremost statesmen of the world.

The force of its decisions would be mainly or wholly that of *moral* power. It is not to be assumed that this power would absolutely render wars impossible, or succeed in reconciling all cases of international dispute. But it would go *very far* in that direction. It would be an infinite gain over the existing system of brute force. In 1861 the Federal Government, acting on a sudden impulse, transgressed the law of nations by forcibly taking the two Confederate Ambassadors, Messrs. Slidell and Mason, from a British mail-steamer—the *Trent*. Almost immediately and spontaneously the chief courts of Europe communicated to the Washington Government their verdict that this act was contrary to international equity. And this simple "*collective opinion*," *definitely and unitedly expressed*, greatly influenced the Federal authorities in arriving at their conclusion to surrender the two captives. In like manner, it may be confidently expected, a systematic utterance of the *collective opinion* of the family of nations, or

of the chief of them, especially when given forth by a representative body of their best jurists or most intelligent men, would largely restrain war.—*National Secular Almanack.*

Correspondence.

CHILDREN AMONG THE SHAKERS.

NEW YORK, Feb. 4, 1879.

Elder FREDERICK W. EVANS:

Your letter received. Glad to hear you are all well. I do not like the letters that my boy writes. He does not understand what he is writing about. He writes what you dictate. You have no right to influence those boys in trying to make Shakers and Spiritualists of them, nor give them the impression that they ought to spend their lives with you. You are not acting the part of a friend to me when you do these things. The Bible says, "Thou shalt not covet thy neighbor's son, nor his daughter, nor any thing that is his." These boys are only loaned to you for a time, and while with you I want them to be respectful, obedient and industrious. I want the boys to come out into the world, when of age, and have a chance to judge for themselves whether they want to be Shakers or not. Do you think for one single moment, Elder Frederick, that after I have suffered almost death to bring those children into the world, I will look on quietly and see you take possession of them, body and soul? No! Why, they are my own life. You talk about love. What can you possibly know about love? There is no one on the face of this earth knows the meaning of that word but a parent. I do not believe in Spiritualism, nor Shakerism. You should all marry and have lots of children. I hope you will not be offended at what I say. I would not be disrespectful to you for the world. I only want you to know what I think.

Respectfully yours,

L— G—.

Mt. LEBANON, Feb. 10, 1879.

L— G—:

Esteemed Friend: Your letter of 4th is received. It is a declaration of war. You

want to eat your cake and give it away too. Can you do it? What are you thinking about? I was as plain with you and your husband as I know how to be, when I took the boys. All our publications are plain as they can be on the subject of children, the terms, etc. So also is the indenture. If we would take children merely to board and school them at a stipulated price, we could have any number that we could take care of. We do no such thing. Our leading motive is to make Christians of all whom we take into the Society. We act as servants of God and humanity in this respect—conscientiously, religiously. You knew that, when you proposed for us to take your sons, and when you visited us, you knew it. We do "covet" all souls to God, whether old or young. The guardianship of those children is transferred to me, until they are of age. They are part and parcel of our family. What do you suppose we took them for? To feed, clothe and school, without compensation? And then, as they become old enough to begin to be of some profit, after years of expense, care and trouble, you want to hold them under your influence entirely. If you thus felt, and were determined so to act, you ought to have kept the boys under your own supervision and guardianship. Not make a pretense of transferring this, when all you wanted to transfer was the burthen of their support and care, and to have strangers give them a training and discipline, that in the disunited condition of your own household, you said you could not bestow upon them. When the boys are of age, they have the same legal rights to choose for themselves that you and I had. That liberty we possessed and have exercised independent of our mothers. That liberty Jesus possessed, when his mother chided him for running away and causing his father and mother several days' search and anxiety. "Wist ye not that I must be about my Father's business?" That was the sword of which the prophet said in the temple: "A sword shall pass through thine own bowels also"—thine affections. Then you speak of love—think I do not know what it is, etc. Jesus needed not that any one should testify to him of man or woman; for he knew what

was in man and woman. And may it not be thus with a Shaker?

That which human beings know naturally as brute beasts, in those things they corrupt themselves. Natural affection is of God, and is common to the whole animal kingdom. Oftener is it, that the human is without natural affection, than that the inferior creatures are without it. In its present form, as in the Virgin Mary, it is but the shadow of the love of our Eternal Mother in the heavens, and of the love that exists in the Resurrection Order. The natural is first, *and the natural has to be forsaken and die, to make room for the spiritual.* "Except a man forsake father, mother, brother, sister," in nature, he cannot become possessed of the love that prevails in the Household of Faith. "By this shall all men know that ye are my disciples, if ye have love one for another." Is there, then, no love but natural mother's love? *You may know no other.* And so you think we "*should marry and have lots of children!*" and then we should be better men and women, forsooth. *And when we quarreled and divorced, and the lots of children run loose and wild, where and who would be the Shakers to take care of them?* I am not offended at all. You speak as a foolish woman speaketh. By and by you will see it so and be ashamed of it. You refer to amusements; Innocence is a state of perpetual amusement. We aim to preserve children in innocence; to teach them pure morality, industry, economy, prudence and justice. And when we can preserve them from a selfish mother's love and other worldly influences, we have but little trouble in keeping them contented and happy.

Respectfully,

F. W. EVANS.

A man will be already in no mean Paradise if at the hour of sunset a good hope can fall upon him, like harmonies of music, that the earth shall still be fair, and the happiness of every feeling creature still receives a constant augmentation, and each good cause yet find worthy defenders, when the memory of his own poor name and personality has long been blotted out of the brief recollection of man forever.

The Children's Grotto.

FUN AND NOISE SOMETIMES PROPER.—

My Dear Children :—I have been persuaded for years that there is a *hilarity* in the composition of young people while they are growing, which aches to come out; and that if it does not get vent in the proper place, it will bring distress on older and more sedate people at an improper time. I think you have a right to be noisy at times and in proper places; but accept a hint from me; and out of respect for your superiors and seniors, try and have the overflow of youthful glee and noise take place where it will not disturb the older people, and be sure to refrain from being ill-mannerly in places sacred to quiet and religious purposes. We older people are too apt to forget we once were young and noisy, and needed a great deal of forbearance; but when we think of it, we will know it was so. But you can do a great deal to make older people better pleased with you, than making the earthquake with a racket of noise too much of the time. Not long ago there was a prediction that a certain city would be visited by an earthquake, so some careful parents sent their boys a long distance into the country to visit some friends; but some things happened shortly after, and you can imagine what they were, which caused the country friends to write: "*Send us on the earthquake, but come and take your boys home!*" An earthquake rather than noisy boys!

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LIKE THOSE WE LOVE.—If I should set you to watch for any thing in which you had a special interest, you would see the desired object sooner than older people. Now I want all of my little boys and girls to spy out a great truth; a fact, which you may sooner be able to realize true, than some who are much older than you are. Watch yourselves and companions, and those who are older, too, and learn how true it is that we all strive to be like that which we truly love! We pattern those persons whom we love, even without thinking about doing so. We imitate the words, the ways and actions of those whom we truly admire. In Africa, where

civilization is yet unknown, some tribes of the people own herds of cattle, which they think more of than they do of themselves or their children! They give these cattle better shelter from the sun and storms than they have themselves! More than this; so much do they admire these cattle, that they try to appear like them; and for this purpose *knock out their upper front teeth*, because the cattle have none! So Dr. Livingstone writes. This central truth has a very religious side to it. We prefer to be Christians, and Christian children, and to love Jesus, the Christ, best — is it not so? Now, observe again, my dear children, those are the best Christians, and those love Jesus best, who try to live as He lived, and to become just like Him. When we say we love Jesus, and love to be good Christians, and yet take no pains to be good *as He was good*, to be pure, *as He was pure*, to forsake the bad and even things not so bad *which He forsook*, we do not tell the truth. If we really love goodness and purity, we will try ever so hard to be pure and good, and *in that degree we love the beautiful and pure Jesus*, we will live just like Him, as nearly as we, with the help of good angels, are able to live.

—
We clip from the *N. J. Messenger* the following about the Useful Thumb: Do you know how useful your thumb is to you? If you do not, suppose you bind it up a while, and see how helpless your four fingers will be alone. We say when we are particularly clumsy, that our "fingers are all thumbs," which is a slander on the hardest worked, most useful one of the five. The thumb is also a sign of intelligence; an idiot's thumb is said to be almost useless, and is always shut *inside* of the fingers, while the same member belonging to others is always shut *outside*.

—
He who cheerfully takes advice may be greater than he who gives it.

—
"In this life," says a spirit, "I am not advanced as I might have been if I had cultivated the art of peace instead of the art of war."

Home Topics.

THE *Medical Record* describes a new cure for consumption. The points are, first, to clear the lungs by deep, forcible breathing; second, to establish perfect digestion, by eating good, well-cooked food; third, to promote a healing of the tubercles by eating salts of lime; fourth, to take plenty of out-door exercise and sleep in apartments with the windows open, summer and winter.

In damp closets, strong rooms, safes and other places where mildew is dreaded, a trayful of quick lime placed there will prevent it.

MUCILAGE.—A very clear and transparent mucilage of great tenacity may be made by mixing rice flour with cold water, and letting it gently simmer over the fire.

A CORRESPONDENT asks how to keep fresh meat from tainting. Pour a little good vinegar into a spoon, dip a finger into it, and pass it over the entire surface of the raw meat.

BITS OF SOAP.—Instead of throwing away the pieces of soap which become too small for convenient handling, make a square flannel bag of suitable size; leave one end partly open, and put in the pieces as they collect; when it is full, baste.

CEMENT FOR JOINING METALS WITH NON-METALLIC SUBSTANCES.—To obtain a cement suitable for joining metals and non-metallic substances, mix liquid glue with a sufficient quantity of wood-ashes to form a thick mass. The ashes should be added in small quantities to the glue while boiling, and constantly stirred. A sort of mastic is thus obtained, which, applied hot to the two surfaces that are to be joined, makes them adhere firmly together. A similar substance may be prepared by dissolving in boiling water $2\frac{1}{2}$ lbs. of glue and two ozs. of gum ammoniac, adding in small quantities about 2 ozs. of sulphuric acid.

HOUSEKEEPING HINTS.—Soaking salt fish in sour milk will freshen them speedily. Salt curdles new milk; hence, in preparing milk porridge, gravies, etc., the salt should

not be added until the dish is prepared. That clear, boiling water will remove tea stains and many fruit stains. Pour the water through the stain, and thus prevent it from spreading over the fabric. The ripe tomato will remove ink and other stains from white cloth; also from the hands. That a teaspoonful of turpentine boiled with your white clothes will aid the whitening process. That boiled starch is much improved by the addition of a little sperm, or a little salt, or both, or a little gumarabic dissolved. That beeswax and salt will make your flatirons as clean and smooth as glass. Tie a lump of wax in a rag, and keep for that purpose. When the irons are hot rub them first with the wax rag, then scour with a paper or cloth sprinkled with salt. That kerosene will soften boots or shoes which have been hardened by water, and render them as pliable as new.—*Montreal Star*.

THOUGHTS FOR TO-DAY.

No matter how pious men are, the moment they place policy before principle, they become incapable of doing right, and are transformed into the most odious tools of despotism.

A man may be in heaven long before he goes there; and a man may be perfectly sure that there is a hell here, even when he is doubtful about the one hereafter.

THE DARKEST HOUR.—Horace Greeley never said a more truthful thing than when he declared "that the darkest hour in the history of any young man is when he sits down to study how to get money without honestly earning it."

He who can only be serious, and he who can only be merry, is but half a man. Both halves must be developed to form a real specimen.

God does not pay off every Saturday night; but he is sure to "settle in full" some day.

When a person dies, we never regret our tenderness toward him; but we often do our lack of it.

The devil works on mortals through their selfishness. When they talk about the duty everybody owes to "number one," he chuckles, and says, "I've got another missionary."

Many a man thinks that it is his goodness that keeps him from crime, when it is only his full stomach. On half allowance, he would be as ugly and knavish as anybody. Don't mistake potatoes for principles.

To pretend to be better than we are, is hypocrisy; to pretend to be greater than we are, is vanity and folly; to pretend to be worse than we really are, is the silliest pretense of all.

There is more of the Christly spirit in carrying a basket of provisions to some hungry and destitute family in your neighborhood than in praying for them, and then waiting for some one else to go to their relief.

Our thoughts are the parents of our words, and our words are soon crystallized into deeds. Therefore our deeds are as our thoughts, as certainly as the sapling only produces the tree, "each after its kind." He who talks vice will become vicious, so far as his courage will permit. He who loves impure thoughts will naturally illustrate these thoughts in daily life, while he whose heart-tablet is free from the impress of unholy thoughts and vicious desires will naturally be kept from the outcropping of sins.

THE CHRIST-LIFE PATTERN.—The Christian religion, as much as it has hitherto done for the world, is yet only beginning to be a power in the world. The nineteen centuries of its existence have been but the dawn of a new day. A higher and truer Christianity is to come. Men have been preaching a crucified Christ—they have shown forth his death. The risen and living Christ is to be preached to the Church of the future. *The presence of the living Christ is what we all need. We need to have Him walk with us and work in us and among us.* He can do His mighty works for us and in us only through His spiritual and divine presence. If we have not His divine presence we are without God in the world.—*Dr. S. F. Dike*.

MISSIONARY ITEMS.

The Seventh-Day Adventists—a body which numbers only about 20,000—propose to raise \$100,000 in two years for missionary work in Great Britain.

There is said to be a religious sect in Russia called the “Helpers.” They avoid lying, stealing and getting in debt. An organization of that kind might accomplish good in this country. Let us graft thereon our religion, if not there already.

Let people make what excuses they will, one fact is assured, and can be proven to any by a little observation, that whoso makes objection, excuses, trouble or refusals to the paying of a small tax for the spread of the faith he professes to believe to be most righteous, will invariably be found spending the amount of such tax, multiplied many times, in worldly or beastly habits of selfish indulgencies.

Book Table.

“CORONATION HYMNS AND SONGS” has been sent us by the publishers, A. S. Barnes & Co., New York. It is a pretty book, very chubby in appearance, as if fat with the choice collection of good music and much fine sentiment within. It is much fuller of musical selections than the numerous books of its kind lately issued, and we note a considerable prominence of new hymns and songs. The composition and compilation are the work of Dr. Deems and Theo. E. Perkins. While we do not agree with those sentiments of the vicarious sufferings and atonement, so popular in books like these, we live in hopes, that by the repetition of such words as “blood,” “death,” “died for me,” etc., the life of Christ as an example may yet shine through the first; departure from evil, death to the world, may be significant of the second, and that “*he lived for me*” as a pattern, may revolve from the third. Price, 35 cents.

THE SHAKER MANIFESTO FOR 1878.—A few complete volumes of this year may still be obtained, though *only a few*. The bind-

ing of the twelve numbers makes a book of 313 pages, containing *eleven pieces of music*, and a host of information and interesting reading, relative to Shaker biography, customs, theology and record. We will send, unbound, for 60 cents; bound, for \$1.50. Address, SHAKER MANIFESTO, Shakers, N. Y.

THE SHAKER CHILD'S PRAYER.—Sent, postpaid, for five cents, currency. It is a short, easily-learned poem, non-sectarian and universally practicable. Address, SHAKER MANIFESTO, Shakers, N. Y.

A MOVABLE PLANISPHERE OF THE HEAVENS AT EVERY MINUTE: By Henry Whitall, of Camden, N. J. Such is the title of a set of machinery, and arrangement of the planetary system, that with this set of two spheres more can be accomplished in the study of astronomy in two weeks than could possibly be learned in twelve months, even with such valuable treatises as Burritt's, Mitchell's, or any other that we know of. Any problem of the heavens, the position of stars every evening of the year, every movement of the moon, planets, etc., and a hundred ideas very useful to know, are here actually shown to you by the movable planisphere. It is more to astronomy than a map in geography. Prof. Metcalf says of it: “I can teach with the set more of the Starry Heavens in *one day* than I can in a year from any other celestial atlas, map or globe I have ever seen.” The price of the set is \$4.00. Apply at this office.

NOTICE.

TO THE LIBERALLY INCLINED: In consideration of the Editor's office being without compensation of any kind, we would kindly invite the offerings of those having to spare, to be sent thereto, to defray necessary expenses, and to furnish needed conveniences. We are in hopes to be able to meet expenses of THE MANIFESTO; but every dollar, at present rates, will be required for this purpose. Those expecting or requiring answers to correspondence, will inclose stamps.—THE PUBLISHER.

A NEW SONG.

JAMES G. RUSSELL.

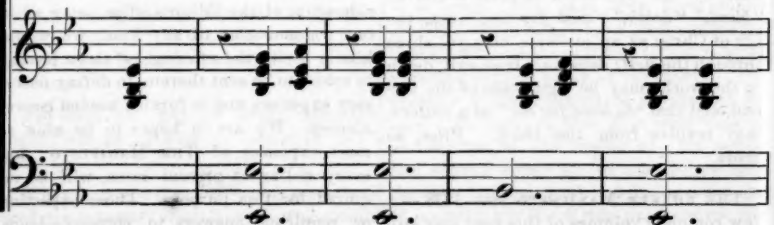
ENFIELD, N. H.



1. Let us sing unto the Lord— To the Lord a new song.
2. We will come into His courts, To His courts of pure love.
3. Let us walk within the light, In the light of the day.



Sound His praises abroad, In mu - sic most sweet. We will
And His praises sound forth, With gladness and zeal. While the
We will banish the night, While journeying on, To the





sing of His love, As we journey a - long, While an - gelic
mu - sic resounds Thro' the heavens a - bove, Whose arches re-
bright spirit realms, The a - bode of the Free, Where union ce-



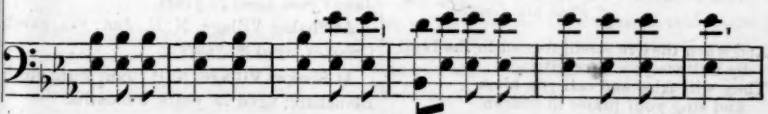
CHORUS. *Allegro.*

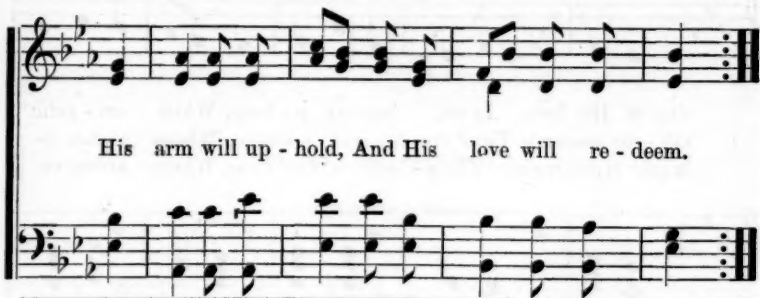


choirs, The chorus re - peat. The Lord He is God, His
turn Each e - cho - ing peal.
ments The Faithful in one.



goodness supreme, His arm will up - hold, And His love will re - deem,





[CHILDREN'S SUPPLEMENT.]
"FEED MY LAMBS."

AMELIA J. CALVER.

"O, Simon, Simon, lovest thou?"
 Our Lord and Savior saith,
 When rising from his sepulchre
 He triumphed over death.
 "Thou knowest that I love Thee all,"
 Was Peter's fond reply.
 And sweeter than a seraph's tone,
 Was heard our Savior's cry:
"Feed my Lambs."

Thrice was this loving question asked,
 And thrice the injunction given;
 And sealing thus his parting word,
 Returned again to heaven.
 But all along the vale of time,
 His silvery tones are heard,
 And every Savior of the race,
 Repeats His parting word,
"Feed my Lambs."

Yea, feed my lambs, my little lambs,
 Who're called to fields of grace;
 For straight and narrow is the path
 And limited the space,
 Until they learn that paths of peace
 Are paths of pleasantness;
 And good is added to the soul,
 With Heaven's righteousness.
"Feed my Lambs."

Feed them with precepts rich with truth,
 Examples wise and good;
 And never let them seek in vain
 The spirit's daily food.
 For as you nurture, thus will grow
 The tender, youthful mind,
 While innocence and purity
 Will seek for food refined.
"Feed my Lambs."

And when they're strengthened in the Lord,
 By culture you have given,
 They will arise and call you blest,
 And sing your praise in heaven.

And when you see them pure and white
 Amid the angel throng,
 You'll bless the day that duty called
 In accents sweet and strong,
"FEED MY LAMBS."
Mt. Lebanon, N. Y.

Society Record.

Received of N. A. Briggs, \$5.04.
 Received of A. W. Williams, \$18.80.
 Received of Samuel Kendrick, \$25.00.
 Received of A. J. Battles, \$40.00.
 Received of John Vance, \$30.00.
 Received of Charles Clapp, \$5.20.
 Received of R. M. Wagan, \$15.00.

DEATHS.

At Pleasant Hill, Ky., Nov. 10, 1878, El-
 dress Cyrene Congleton, aged 77 years.
"A bright jewel of the first water."

B. B. D.

Also Jan. 10, 1879, Bro. Micajah Burnett,
 aged 87. "A bright star taken from our
 firmament, to shine more brightly in a
 higher sphere."

B. B. D.

At South Union, Ky., Jan. 12, Maria Price,
 aged 73 years.

At White Water Village, O., Jan. 24,
 Lewis Gordon, aged 77 years.

At Shaker Village, N. H., Dec. 16th, 1878,
 Jane Cram, aged 71 years.

At Shaker Village, N. H., Jan. 8th, Sarah
 Crooker, aged 80 years.

At Shaker Village, N. H., Jan. 28th, Ruth
 Blanchard, aged 79 years, 6 months.